

RELIGIOUS INFORMER, and Free-will-Baptist Register.

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Andover, N. H.

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Whole No. 27.

FOR THE INFORMER.

Copy of a letter to the Editor, from Br. Bartholomew Sommer, dated at Barnet, Vt. Feb. 19th, 1822.

Sir,—I have been for years enquiring for some religious publication conducted on liberal principles, such as are recommended by Christ in case of offending brethren. If it be wrong to publish our brother's faults to the church or world, before we have followed the direction laid down by Christ, in the xviii. Chapter of Mathew, it must also be wrong to publish, what we often, from mistaken views, alledge, as errors, against brethren of other denominations, before we have followed said direction towards them. If truth is openly and simply maintained, it will expose defects in ourselves as well as in others. If our own imperfections and weakness are granted, and truly felt, we will have less inclination to expose and exaggerate the supposed or real faults of other denominations. When we undertake to expose the faults of others, we naturally suppress their properties, and exhibit our own supposed or real properties in contrast with their faults. In doing this, we affect to be more holy, more acceptable to God, and enjoy more communion with God than other christians do. But is this mentioning the truth? If in speaking of other christians, we suppress their properties, and exaggerate their faults; or exaggerate their properties and suppress their faults, we cannot be said to maintain truth; even, although what we say is true. Truth forbids suppression on the one hand, or exaggeration on the other. Truth enjoins us to 'do and say to, and of others, as we would they should do and say to, and of us.' In place of taking an opposed side, the Apostle, with

a view to gain various classes of professors and idolaters, proceeded on the principle above noticed. "*And unto the Jews, I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law. To them that are without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak become I as weak, that I might gain the weak;*" &c. Alter, or reverse this mode of exposing errors in others, and you will see what Paul was before his conversion, and what skill the chief priests, who commissioned him, had in refuting, what they supposed to be errors.

That the *Religious Informer* may continue to be conducted on the principles above noticed, is the prayer of

BARTHOLOMEW SOMMER.

RELIGION ON ITS TRUE FOUNDATION.

"We may die," says the celebrated Wesley, "without the knowledge of many truths, and yet be carried into Abraham's bosom; but if we die without love, what will knowledge avail? Just as much as it avails the devil and his angels! I will not quarrel with you about any opinion only see that your heart be right towards God, that you know & love the Lord Jesus Christ, that you love your neighbor, & walk as your Master walked and I desire no more. I am sick of opinions: I am weary to hear them: my soul loathes this frothy food. Give me solid and substantial religion: give me a humble, gentle lover of God and man; a man full of mercy and good fruits, without partiality, and without hypocrisy; a man laying himself out in the work of faith, the patience of hope, the labor and love. Let my soul be with these Christians, wheresoever they are, and whatsoever opinion they are of. "Whosoever" thus doth the will of my Father which is in Heaven, the same is my brother, and sister, and mother."

ANECDOTES.

A Soldier was lately brought under concern for his soul, and becoming visibly religious, met with no little railing both from his comrades and officers. He was the servant of one of the latter. At length his master asked, 'Richard, what good has your religion done you?'—The soldier made this

discreet answer: 'Sir, before I was religious, I used to get drunk! now I am sober. I used to neglect your business; now I perform it diligently.' The officer was silenced, and seemed to be satisfied.—"*For, so is the will of God, that with well doing ye may put to silence the ignorance of foolish men.*" I Peter, ii. 15.

"A soft answer turneth away wrath."

The horse of a pious man living in Massachusetts, happening to stray into the road, a neighbor of the man, who owned the horse, put him in pound. Meeting the owner soon after, he told him what he had done; 'and if I catch him in the road again,' said he, 'I'll do it again.' 'Neighbor,' replied the other, 'not long since I looked out of my window in the night, and saw your cattle in my mowing ground, and I drove them out, and shut them in your yard; and I'll do it again.' Struck with the reply, the man liberated the horse from the pound, and paid the charges himself.

CONSCIENCE.

An Indian being among his white neighbors asked for a little tobacco to smoke; one of them having some loose in his pocket gave him a handful. The following day the Indian came back, enquiring for the donor, saying he had found a quarter of a dollar among the tobacco. Being told that it was given him, he might keep it, he answered, pointing to his breast, I got a good man and a bad man here—and the good man say it a'nt mine; I must return it to the owner. The bad man say, why he give it you, and it is yours now. The good man say, that not right; the tobacco is yours, not the money; the bad man say, never mind, you got it, go buy some dram; the good man say, no, no, you must not do so; I don't know what to do, and I think I go to sleep; but the good man and the bad man keep talking all night, and trouble me, and now I bring the money back, I feel good.

Religious Intelligence.

FOR THE INFORMER.

Extract of a letter to the Editor, from Elder Herman Jenkins, dated at Bethany, N. Y. Jan. 22d, 1822.

Brother Chase, Sir,

Once more I take my pen to inform you of my travels, & what I have experienced since I wrote to you last. On the 5th day of Nov. last, I left my family in prayer to God, and started for Upper Canada, feeling a special call to go and preach Christ to them. There never had been any of our preachers through that country. The first visible cause of my going was to visit those brethren, of which an account was published in last Jan. No. of the *Informer*, page 9. In 11 days I arrived at the house of Elder Andrew Banghort, after preaching 8 times on the way thither. [*Elder Banghort was ordained in 1821, in the town of Ogden, Munroe, Co. New-York, and now lives in Westminster, Dundee, Co. Upper Canada.*]

I found he had gathered a church there of about twenty members. They stood in love and union, but they had a large share of persecution. Some said, they did not believe Br. Banghart had been to the States, but had forged his credentials. Others said, no people of any credit would ordain a man so sudden; but I was enabled to explain the whole to the satisfaction of the people.

I preached the word among them about 4 weeks, from place to place. The work revived afresh; some we hope experienced religion. I baptized 7, broke bread to them, &c. The last Sunday, I preached to them, was a day to be remembered by many. There was a large assembly of people, it was a weeping day indeed; at the close, I wished as many as wanted me to pray for them, to give me their hand. They all as one appeared to come forward. A weeping time it was indeed. I returned home the 2d day of Jan. 1822, and found my family well. I travelled in Canada 600 miles, preached 56 sermons, and was kindly treated by the people.

One thing further I will mention. I went into Fort George gaol and visited the prisoners. I found two young men there from my country, that had seen me before. One had heard me preach. I preached and prayed among them, and had a solemn season indeed. How my heart yearned for them while preaching to them. I trust this is not labor in vain. Young men, take warning and flee from sin.

HERMAN JENKINS.

By a letter received from Elder Charles Bowles of Huntington, Vt. bearing date Jan. 22d, 1822, we understand that there is a glorious revival of God's work in Starksboro' Vt. He says, on the 6th of Jan. five were hopefully converted, and that the work is spreading in almost every town in that region, and among all denominations.

Huntington Qr. Meeting was holden at Huntington, Jan. 12th and 13th, in which they enjoyed a remarkable refreshing season.

A letter is just received from Brother David Marks, Jr. which informs us that a glorious revival of religion has taken place in Brookfield, N. Y. He says, he has attended about 50 meetings in that town, from the 4th of December last, to the 22d of January; during which time, between 35 and 40 have been hopefully converted to God. In one meeting, the 23d of Dec. 7 were brought to a saving knowledge of the truth, He writes, that sometimes from 30 to 60 persons speak in one meeting after sermon. He concludes by saying, "The reformation appears to be spreading, and many souls are enquiring the way to Zion.

If the Lord will, I expect to see you face to face, as I calculate to be in New-Hampshire the first of February."

I am yours in Christ,

DAVID MARKS, JR.

P. S. I have had a visit from Brother Marks, accompanied with Br. Moses Manrow, two youth of about sixteen years of age. They appear to be well engaged in the cause of Christ, and if they continue prudent and humble, I hope they will be shining lights in the world. EDITOR.

WHITEFIELD'S PREACHING.

THE eloquence of George Whitefield, was always well adapted to his auditory, and varied much in original feeling, as well as mental power; yet his words were as the arrow of a skilful archer, the arrow drawn to the head and sent home to the mark. One great faculty of his mind consisted in seizing the interesting events of the passing moment—catching the manners living as they rose before him, & embodying them in his discourses, so that every vital feeling should rally round the truth, which he designed to inculcate, and impress them on the heart with eloquence of soul.

When George Whitefield first visited Edinburgh, he was

cordially received by multitudes of people. At that time an execution took place. Perhaps not disposed to interfere with ministers, under whose care the criminal was, or to intrude on them in a land where he felt himself yet a stranger, he only indulged his curiosity to see the manners of the people by mixing in the croud. But his appearance drew the eyes of many on him and gave rise to almost as many opinions, and perhaps as various as the imaginations of a number of individuals were likely to generate. The next day he preached to a large body of persons in a field near the city. We may judge of the crowds attending his first sermons at Edinburgh, when in London, where he was known, ten, twenty, and thirty thousand persons would often attend his preaching at 5 o'clock in the morning.

On the subject of the execution he addressed the Edinburgh audience nearly as follows: 'I know,' said he, 'that many of you will find it difficult to reconcile my appearance yesterday, with my character; many of you, I know will say that my time might have been better employed in praying for the unhappy man, that in attending him to the fatal tree, and that perhaps curiosity was the only cause that converted me into a spectator on the occasion; but those, who ascribe that uncharitable motive are under a mistake. I witnessed the conduct of almost every one present on that occasion, with which I was highly pleased, and indeed it has left on my mind a very favorable impression of the Scottish nation. Your sympathy was visible on your countenances, and reflected the greatest credit on your hearts;—particularly when the moment arrived, that your unhappy fellow-creature was to close his eyes on this world forever, you, as if all with one impulse, turned your heads aside and *wept*. These tears were precious, & will be held in remembrance. How different when the Saviour of mankind was extended on the cross. The Jews, instead of sympathizing, triumphed in his sorrows. They reviled him with bitter expressions, with words even more bitter than the gall and vinegar, which they handed him to drink: NOT ONE of all that witnessed his pains turned the head aside, even in the last pang! Yes, there was one—That glorious luminary, (pointing to the sun) veiled his bright face, and sailed on in ten-fold night!

Well may such an apostle be held in venerated remem-

brance. The beauty of the scene, every eye suffused in tears, every face veiled in sorrow; the apt contrast between the feelings of men, under the influence of Christianity, and those, who crucified its author, with the sublime recollection, 'yes, there was one,' as if new light had beamed on his memory;—all serve to prove him a great man with consecrated talents and devoted zeal, effectually impressing powerful truths on the susceptible heart as absent, yet present, as one being dead, yet speaketh.—[*Friend of man.*]

CHARACTER OF MRS. CONSTANTIA GRIERSON.

Constantia Grierson was born in the County of Kilkenny, 1706. She was a most excellent scholar in Greek and Roman literature, besides which she made, considerable attainments in history, divinity, philosophy and mathematics. These acquirements are represented as the result of her own persevering industry and application. She wrote many elegant poems, & added to a fine imagination, a great memory, an excellent understanding, a correct judgment, and to crown all piety and virtue. Of the knowledge of the Latin tongue she gave a striking proof, in her dedication of the Dublin edition of Tacitus, to Lord Carteret (Lord Lieutenant) and that of Terence to his son. She died 1733, at the early age of 27. The following beautiful lines were penned by this accomplished woman.

ON THE ART OF PRINTING.

*Hail mystic art! which men like angels taught,
To speak to eyes, and paint embody'd thought!
Tho' deaf and dumb;—blest skill reliev'd by thee,
We make one sense perform the art of three.
We see, we hear, we touch the head and heart,
And take or give, what each but yields in part;
With the hard laws of distance we dispense,
And, without sound, apart, commune in sense;
View, though confin'd, nay, rule this earthly ball,
And travel o'er the wide expanded All.
Dead letters thus with living notions fraught,
Prove to the soul the telescope of thought;
To mortal life immortal honor give,
And bid all deeds and titles last and live.
In scanty life ETERNITY we taste,
View the first ages and inform the last;*

*Arts, history, laws, we purchase with a look,
And keep like fate, all nature in a book.*

What a striking example for youth, and especially for young women, and how much ought they to endeavor to "redeem the time." Much depends on the application of young persons to their respective studies, and indeed without such application no improvement can be made in any pursuit. It is often to be regretted, that numbers who can play one of Mozart's favourite pieces, or the Battle of Prague, with tolerable execution, are extremely deficient in that real knowledge which improves the mind. Ye females of America, while ye excel in that which amuses and entertains, while ye fix the ear to the sweet harmonious sounds produced by your flying fingers, let us also be improved by your conversation, and study to excel in the knowledge that maketh wise unto salvation.

FOR THE INFORMER.

Atonement.

A lengthy communication has been received from O. F. B. on atonement. I think the whole is worthy of notice, but in order to accommodate other correspondents, it must be abridged.

He first speaks of the greatness of the atonement, as being no less than the price of the blood of Christ, and that he died for all. He secondly mentions some objections, which are made against the doctrine, then explains the terms grace and justice, and applies them. He says: "The same useful grain, with which the fields of a king are adorned; will, if properly cultivated, grow as well in the garden of the humble swain, and produce as rich a harvest." He then adds. "Can we believe, that, with regard to the atonement, in which God has displayed the glory and excellence of his character to a greater degree, than in any other system, with which we are acquainted, he has made provision only for a part, and excluded all the rest from all possibility of being spiritually benefited by it? This would entirely reverse the order of his proceedings, and make God appear less lovely in spiritual than in temporal things."

While speaking of the universal extent of the atonement, he mentions Christ as the wonderful counsellor, &c. then quotes Rev. 5. 6, 7, 8, 9, 11, 12, 13, 14.

The following is the conclusion of his communication.

This dignity and excellence in the character of Christ, impress upon his obedience and sufferings, and upon all that he has done by way of atonement, infinite importance. They render it infinitely full and perfect. Were there a thousand worlds like

this to save, no individual would perish, merely because of any deficiency in the merit of the Redeemer. This does not imply that all will be saved. It merely opens the way, by which in perfect consistency with his law & government, he can disperse his favors to whom he pleases, and he is pleased to disperse them to all, who believe in Jesus.

3d. The fullness of the atonement appears from plain declarations of scripture. Thus it is declared that HE, by the grace of God, should taste death for every man. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. For God sent not his son into the world to condemn the world, but that the world through him might be saved. And know that this is indeed the Christ, the Saviour of the world. And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. Behold the Lamb of God, that taketh away the sins of the world. Add to this that all the invitations and commands, which abound in the scriptures imply the same precious truth. Ho! every one that thirsteth, come ye to the waters.—God commandeth all men every where to repent. This supposes that provision in the gospel is made for all, that all may come to the waters of life, that all may repent of their sins, and believe in Christ. Thus from analogy, from the dignity of Christ, from plain declarations of scripture, and from the whole tenor of the word of God, it appears that Christ has made atonement for all, that he by the grace of God hath tasted death for every man. A few interferences will naturally arise from this subject.

1st. We believe God has opened a door of mercy to all men, has provided a Saviour for *all* and all, who will, may come and take the water of life freely. This he has done, not because he is tyrannical and cruel, but because he is infinitely inclined to mercy. We ascribe to the Father all the honor of providing a Saviour, a Saviour in every respect suited to the case of the sinner, and we believe it was self-moving goodness, amazing love, and boundless mercy that induced him to do this.

2d. It is the duty of all, who hear the gospel, immediately to repent of sin and believe in Christ. On this system, there is no excuse for the sinner. The golden sceptre of mercy is extended to him, if he will receive it, he is saved; if he will not receive it, he must perish forever. There is no deficiency in the goodness of God, no want of ability to save in the Redeemer, the at-

onement is infinitely full and infinitely free.—

*“Were sinners more
Than sand upon the Ocean’s shore ;
Christ has for all a ransom paid :
For all a full atonement made.”*

All the difficulty in the salvation of any sinner is in himself, in his own unwillingness to be saved on the terms of the gospel. He must therefore stand self accused and self-condemned. O Sinner ! Sinner ! Continuing to neglect this full, free, precious, and glorious Salvation, you become a self-murderer, and it may truly be said of you, there is no monster of cruelty on earth, who acts a part so unreasonable, with respect to the objects of his oppression, as do you, with respect to yourself. Turn ye ! turn ye ! for why will you die !

3d. It is the duty of every true minister of the gospel to blow the trumpet loud, to sound an alarm in God’s holy mountain. To say to the wicked, it shall go ill with him, and to the righteous, it shall go well with him. This duty to God and to the souls of men, places him under the most binding and solemn obligations to preach a full and free salvation, to a fallen, perishing, and guilty world. Neglecting to do this, it is at his peril. Son of man, I have made thee a watchman unto the house of Israel. Therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, thou shalt surely die ; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life ; the same wicked man shall die in his iniquity ; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness nor from his wicked way, he shall die in his iniquity ; but thou hast delivered thy soul.

Then go,

Bear to the distant Isles, the word of truth,
Through ev’ry land display the hallow’d cross,
And count, for this, all other good but loss,
With holy zeal, the blood-stain’d banner wave,
And tell the sinner, Jesus died to save.

O. F. B.

FOR THE INFORMER.
VIEW OF RELIGIONS.

Continued from page 25.

Cratesabati, 14.
Craticelli 1298 Herman Pont-
grilop.
French Prophets 1688.
Gaiianites 5 Gaiun, Alexan-
dria.
Gazares 1197 At Gazare, in
Dalmatia.
Georgians.
Gnosimachi 6.
Gnostics The disciples of Si-
mon Magus.
Gortonians 1643 Samuel
Gorton.
Greek Church 7 Michael
Cenilarius.
Hattemists 16 Pontium Van
Hattem.
Helsaites 1.
Henricians 11 Henry, a monk
Heracleonites 1 Heracleon.
Hermogenians 1 Hermogenes
Herrenbulters.
Heterousans.
Hieracites 2 Hierax, of Egypt
Hoffmanists 1598 Daniel Hoff-
man.
Homoiausians.
Hopkinsians Rev. Sam'l Hop-
kins, D. D. of Newport.
Hussites 1414 John Huss, of
Bohemia.
Hutchinsonians John Hutch-
inson, Esq.
Hypsistarii 4th cent.
Iberians from Irbera.
Illuminati 1575.
Independents 1616 John Rob-
ertson, of Norfolk, Eng.
Invisibles Osiander, Flarius,
Swenkfield.
Isbraniki 1666.
Jacobites 7 Jacob Bardeus, or
Zanzalus.

Jansenists 1640 Jansenius,
bishop of Ypre.
Jesuits 1540 Ignatius Loyo-
la, a Spaniard.
Joachimites 13 cent. Jochim,
of Calabria.
Judaizing Christians.
Kethians 1691 George Keith,
of Pennsylvania.
Knipperdolings 16th century
Bertrand Knipperdoling.
Latitudinarians 17 Hales and
Killingsworth.
Libertines 1525 Copin and
Quintin, of Picandy.
Macedonians 4 cent. Macedo-
nius, of Constantinople.
Mahometanism 6 Mahomet.
Manicheans 3 Manicheus, a
Persian.
Marcellians 4 Manellus.
Marcionites 2 Marcion.
Marcosians 2 Mark and Colo-
banus.
Maronites St. Maron.
Massalians 4 cent.
Materiolists Dr. Joseph Priest-
ly.
Melchites

To be Continued.

TERMS PER ANNUM AT
THE OFFICE.

ANY person subscribing
and paying for one num-
ber at the end of the year
60 cents. If paid in six
months, 50 cents.

If accountable for 5 pa-
pers, to receive 1 of them
gratis. For 16, do. 4 do.

Those, sent by mail or
otherwise at the expense
of subscribers.

Any who wish to dis-
continue, must first pay
all arrearages.

The life of a Happy Man.

THE happy man was born in the city of Regeneration, in the Parish of Repentance unto Life; he was educated at the school of Obedience, and now lives in the plain of Patience; he works at the trade of Diligence, notwithstanding he has a large estate in the country of Christian contentment; and many times does jobs of self-denial; he wears the plain garment of humility, and has a better suit to put on when he goes to court, called the Robe of Christ's Righteousness; he often walks in the valley of self-abasement and sometimes climbs the mountain of spiritual-mindedness; he breakfasts every morning upon spiritual Prayer, and sups every evening on the same; he has meat to eat that the world knoweth not of, and his drink is the sincere milk of the word; thus happy he lives, and happy he dies; happy is he who has Gospel Submission in his will, due order in his affection, sound peace in his conscience, sanctifying grace in his soul, real divinity in his breast, true humility in his heart, the Redeemer's yoke on his neck, a vain world under his feet, and a crown of glory over his head. Happy is the life of such a one; in order to attain which pray fervently, believe firmly, wait patiently, work abundantly, live holy, die daily, watch your heart, guide your senses, redeem your time, love Christ, and long for Glory.

FOR THE INFORMER.

“Swear not at all.” *Jesus Christ.*

Concluded from page 31.

4th. With the preceeding view of the matter, what appear to be the inducements to profanity? Is it not first an idea that is fashionable? Truly it is a fashionable vice, among the ignorant and foolish, the dissipated and debauched, the treacherous and absurd. Do you wish then to become companions and associates of such characters? *Then be profane!* Do you wish to be considered as the off-scouring of the earth and the dross of creation? *Practice profanity!* Do you wish to have the cap of debauchery drawn over your eyes, and be led on blindfold? *Then practice profanity.* Do you wish to be forever excluded from the favor and society of the respectable and refined, from the benefit of an intercourse with the wise and prudent? *Practice profanity.* In short, do you wish to be fashionable among the dissipated and disgusting? *Then practice profanity.* Another inducement may be an idea, that it is gentleman-like. But this

is a gross mistake. A *profane swearer* is not a *gentleman*, and you, my friend, will never possess the station of a gentleman, if you indulge therein. The real gentleman considers profanity as far beneath his dignity, as the earth is beneath the heavens. He has such an utter aversion to it, that he recoils even at the thought. Depend on it, that a gentleman disdains to be found in the practice of a vice so licentious and degrading. He values his honor, his reputation, his influence, and his usefulness; he values his present and future happiness too highly to sacrifice them to so mean an idol.

3d. Perhaps the swearer has an idea, that he makes a display of talents. Mistaken man, with what delusion are you clothed; in what thick darkness are you groping! When will the scales fall from your eyes, and you discover the naked deformity of that favorite vice, which you are continually pressing to your bosom! Know then, that in the practice of profanity, you display the talent, of which vice only will boast i. e. folly. Finally, remember, *youthful swearer*, that the practice in which you indulge, is the violation of your *Maker's* laws, and as you value your *Eternal happiness* and future well being, avoid such an abominable absurdity. Young man, as you wish to be respectable in the world, useful in society, an ornament to your country, and a blessing to your friends, avoid profanity. Come not within its reach. *Profane parent!* rebellious worm! No longer set before your children this vicious example, nor indulge it in them; for if you do, you shall give account therefor. No longer violate your country's laws, lest you lose its protection, & become an outcast. Veteran in vice, grown gray in profanity, attend! In the mirror behold your frosty locks, your shrivelled face, which seem to whisper in your ear, that, the almond tree is already white, those, who look out at the windows are about to be darkened, and the grinders about to cease. Then reflect on your profanity, then remember,

*"Time yet is thine,
But soon 'twill be to late."*

Moralist.

Norwich, Vt. Sept. 1821.

"Be ye reconciled to God."

How important it is that we should at all times be in submission to the divine will, and not yield to murmuring and repining under any of the trials of this present life, but rather realize that our great deliverer, behind a frowning providence often hides a smiling face. For what man says Mr. Cornelius "will undertake to say, that the Almighty may not be promoting, in the most direct and effectual manner, the highest good of his crea-

tures, at the moment when his providence is spreading its fairest clouds over their present prospects? Be it so that in accomplishing this result, a thousand tender ties are broken; the most endearing relations dissolved; and the whole train of events with which their influence was connected, left to move on without them, it is only a momentary breach, which, however much it may appear a disruption to us, will be found at last to have been only a connecting link in the mysterious chain of Providence.

"What I do," said our Saviour to one of his disciples, 'thou knowest not now, but thou shalt know hereafter.' Little did the Patriarch of Israel imagine, when repiningly he said, 'All these things are against me,' that they were so eminently for him:—that the system of providence, which he deplored as most portentuous in its aspect, was a cloud big with blessings to him and his posterity, and that having discharged its contents, it would suddenly disappear, and leave the sun of prosperity to shed its milder beams on the evening of his days. Still less, did the disconsolate disciples of Jesus think, when their master was torn from them, and hurried to the cross, that the event which annihilated their hopes of an earthly kingdom, was to accomplish the real object for which he descended from above. 'We trusted,' said two of them, as they journeyed to Emmaus, 'that it had been he, which should have redeemed Israel.' Little did they then suspect that the death of Jesus had in fact accomplished the redemption of Israel, in its highest and best sense;—that in proof of it their Lord had already risen from the grave, and was even then conversing with them and endeavoring to reason them out of their unbelieving despondency. Was ever providence so dark!—Was ever providence so benignant?"

FOR THE INFORMER.

As this No. was going to the press, a letter was received from Eld. Daniel Green, of Pawtucket R. I. dated Feb. 26. 1822, from which we make the following extract.

Respected Brother in the Lord,

I have just returned from North-Kingston, near the town of Wickford, at which place, the Lord is pouring out his spirit; 14 have obtained a hope, and about 20 appear to be crying for mercy. It is about three weeks since I first visited that place, and attempted to preach the word. At

one time I saw 2 daughters, father, and mother, crying for mercy. The work appears truly to be the work of God. Although infirm in body, I am not discouraged, looking for that time, when my soul will wing its way, home to glory, where we shall enjoy the smiles of God's countenance forever, and where no wave of trouble will pass across our peaceful breast.

DANIEL GREEN.

Humility does not consist in telling our faults, but in bearing to be told of them, in hearing them patiently and even thankfully; in correcting ourselves when told, and in not hating those who tell us of them.

Mr. R. Rodgers, an old Non-conformist minister, being once in company with a gentleman of very little seriousness, he told him, 'Mr. Rogers, I like your company very well; but *you are so precise!*' 'Oh, Sir,' replied he, 'I serve a *precise God.*'

The Governors of New-Hampshire, Massachusetts, and Maine have appointed Thursday the 4th day of April next for a public Fast throughout the three states.

STATE OF NEW-HAMPSHIRE.

Grafton ss.

Enfield Jan. 1st, 1822.

Notice is hereby given to all whom it may concern, that David How, James Willis, Richard Carrier, 2d. and their associates, have united and formed themselves into a society, and have assumed the name and style of the *Enfield Religious Union Society*, agreeably to an act of the Legislature of said State, passed June session, 1819, and have caused the same to be recorded in a book of record kept by the clerk of said society.

ATTEST.

JOSEPH MERRILL, *Clerk of the Society.*

STATE OF NEW-HAMPSHIRE.

Hillsborough ss.

Wilmot, Sept. 17th, 1821.

Notice is hereby given to all whom it may concern, that David Cross, Joseph Allen, Nathan Jones, Ezra Jones, and their associates, have united and formed themselves into a religious society, and have assumed the name and style of the *First Free-will-Baptist Society* in Wilmot, agreeably to an act of the Legislature of said State, passed June session, 1819, and have caused the same to be recorded in a book of records, kept by the clerk of said society.

ATTEST, DAVID CROSS, *Clerk.*

Poetry.

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Sir, we would see Jesus.

John, 12. 21.

1 SIR, we would see Jesus,
The blessed prince of love;
He only can relieve us,
And all our guilt remove.
O tell us as a preacher,
Where Jesus Christ doth
 dwell,
Describe his charming fea-
 tures,
His glowing beauties tell.

2 SIR, we would see Jesus,
The sinners constant friend,
We know he'll not deceive
But love us to the end. [us,
His blessed word assures us,
His blessed flock shall stand,
His mighty arm secures us
From all the hostile band.

3 SIR, we would see Jesus,
The glorious king of grace;
A sight of him would ease us,
And fill our souls with peace;
We would behold his beauty,
And run into his arms, [ty
And learn the Christian's du-
Amidst those blessed charms.

4 SIR, we would see Jesus,
The prophet, priest, and king
We hope he will receive us
Tho' we are poor and mean
For in the holy scripture
This blessed truth we find
He loves the humble crea-
 ture,
The meek and lowly mind.

5 SIR, we would see Jesus,
And at his feet adore;
His ways altho' all glorious
We humbly would explore
O tell us where to find him
And how we may him know
Where does the rose of Sha-
 ron,
The spotless lily grow.

6 SIR, we would see Jesus,
And hearken to his voice;
O that, would greatly please
 us,
And make our hearts rejoice
That sound is so transporting
It ends the sinners strife;
That sound is so inviting,
It brings the dead to life.

Just received and for sale at this Office, the Life of Es-
der Peter Young, now resident in Andover, N. H. price 40
cents. Also. The Weaver's Guide, price 25 cents. This
work contains 13 drafts of different figures, for coverlets &
table linen. Any person wishing for one of the books, by
sending 25 cents enclosed in a letter, to E. Chase, P. M.
Andover, N. H. will have one sent to them by mail, (post-
age paid,) to any part of the U. S. where they shall direct.
If they send one dollar, 5 books will be returned.